everything that can at least be saved, at least for the ethnologist, should 114
be brought to safety. I tried to carry out to the best of my ability this duty
that belongs to every scientific traveler, insofar as my chief task, research [123]
in my own special field, permitted, I made it a rule to note down only
those things I saw and experienced in direct, personal contact with the
natives. Only in the chapter, "Midwifery" did I find it necessary to depend
upon the experiences of a local white woman. Well aware that the ex-
periences of an [173] individual can only be spotty, I still prefer to paint
the picture of the Hottentots as it appeared to me and not to draw with
another's pen, even when the gaps are large, because in an area that leaves
so much to the interpretation of the individual, I would only trust myself
an interpretation of those things which I myself have observed.

G. Fritsch (68) has made a compilation of the most worthwhile ethno-

68. G. Fritsch, Die Eingeborenen Südafrikas, ethnographisch und anatomisch beschrieben, mit Atlas. Breslau, 1872.

logical material that was available up to 1872. But since the work of
Theophilus Hahn, (66) published in 1867, there have been no coherent

66. Th. Hahn, Die Nama-Hottentotten. Ein Beitrag zur südafrikanischen Ethnographie (Globus, vol. XII, 1867).

original investigations of the folk life of the Hottentots. I will merely men-
tion Ratzel's (70) presentation here. It cannot be my job to discuss the

70. Fr. Ratzel, Völkerkunde, 2nd ed., 1894.

problems of the comparative ethnology of the South African peoples from
the viewpoint of the specialized literature. I shall only report my own
observations, developed independently, often merely stated as facts for
more expert people to evaluate.

In regard to the Hottentot script inserted in the text, refer to what is [104]
said in chapter V, A, about the language.

I was always spurred to further research by seeing that where, on the 177
basis of older reports, it was least expected, the old individuality of the
people in respect to the family and the individual, had often remained

teeth are as uncouth as those of a dog." The excessively large horns of an ox are called !hõ' //nãgu. An oath that is often heard is: "!hõ' ǂkʗaraga ũ" i.e. "You with the big testicle." (Here as in other cases of groups of words that belong together, I have only indicated the tonal level of the vowels where there was a question of a special differentiation.)

A Hottentot, who found one of my people in the described position, struck him on the knees with the words "ne !hõ' //goabats gye nĩ ʃũ", i.e. "you should stop lying with such uncouth knees," because it brings bad luck, as I found out in reply to my question.

Placing the knee high, which is unavoidable when a long-legged person squats, is mocked. Thus a tall slim Herero girl was teased with the words: "/ũitsibeb kʗoma gai //goaga (e)ĩs," i.e. "you with your tall (towering) knees like a fly." (The fly itself is called !hõ' //goab because of its long legs which seem just as uncouth as the knees of the squatting, long-legged person).

A woman who is half resting on the ground seems to be in a squatting position at first glance: The upper part of the thighs go straight up and the knees stand correspondingly high and are severely bent. (If the woman still wears her native costume, she pulls the front apron between her legs and under her seat when she sits down.) But the body does not rest on the knee joints as it does when squatting, but sits upright on the heavy fatty padding of the seat. Men or thin people can sit in this position without back support only when they have relatively long hips; otherwise they sit on a foot-high stool that folds up (ǂnũais), the top of which is covered with straps. If the woman, who is sitting on her fatty buttocks, wishes to do needle work, she spreads her upper thighs a bit and thus gives her arms sufficient freedom of movement.

If the woman is nursing a child, she sits down the way an oriental woman does, with upper thigh spread and flat, crosses her bent lower legs and draws them up in such a way that the leg of the one side rests on the foot on the other. In the trough thus formed by the woman's legs, the nursling lies so safely that the woman has both arms free for work. I also frequently found older men sitting on the ground in the position of nursing women.

[182] The younger men usually sit down in such a way that they rest on the ground without back support on the hindmost part of the

Summary of the Various Positions of the Tongue in the Formation of the Clicks

Name and Sign of the Click	Shape of the Tongue at the Start of the Click	The Starting Position of the Clicking Parts of the Tongue	Position of the Part of the Tongue that is not Clicking During the Start of the Click	Direction of the Withdrawal of the Clicking Part of the Tongue from the Starting Position
Dental /	Flat and broad	The front end of the tongue is placed against the inner surface of the upper incisors and canines	The lateral edges of the tongue, while the front end starts clicking, are so placed against the inner surfaces, and partly against the chewing surfaces of the side teeth, that you cannot see into the oral cavity.	Far down, right behind the incisors.
Lateral //	Rounded like a bullet, so that the oral cavity is visible on both sides of the tongue, even when the tongue is placed to begin the click	Most of the back of the tongue rests against the palate	The tip of the tongue rests against the front palate, also partly against the inner surface of the upper incisors. The side edges of the tongue lie on the inner surface of the upper molars.	Perpendicularly down, but only so far that the back of the tongue remains considerably above the chewing surfaces of the lower molars.

continued

Summary of the Various Positions of the Tongue in the Formation of the Clicks (Cont'd)

Name and Sign of the Click	Shape of the Tongue at the Start of the Click	The Starting Position of the Clicking Parts of the Tongue	Position of the Part of the Tongue that is not Clicking During the Start of the Click	Direction of the Withdrawal of the Clicking Part of the Tongue from the Starting Position
Cerebral !	Hollow like a basin, and broad	The front end of the tongue lies at some distance from the incisors against the front and middle part of the palate.	The lateral edges of the back section of the tongue lie against the inner surfaces of the molars, just touching their chewing surfaces	Downwards and backwards
Palatal ≠	Flat and broad	The tip of the tongue lies closely against the front palate right behind the incisors	The lateral edges of the back section of the tongue lie against the inner surfaces and the chewing surfaces of the molars	Downwards and so far to the rear that the ligament of the tongue is visible between the front edge of the tongue and the incisors

1; Schultze--142 N-5 (1903-1905) 1907 FX13 Hottentot FX13 [343]

to that in Krönlein's [345] "Wortschatz" and that would lead to misunderstandings. The following nine different musical modifications of the Nama sounds divide into three groups.* 194

* The termini technici, which I had created for naming the newly differentiated sound elements of the Nama language, were reviewed by Professor Eduard Sievers in Leipzig and improved when necessary in the interest of a unified nomenclature. (81) I also received

81. E. Sievers, Grundzüge der Phonetik, 5. Aufl., 1901.

decisive assistance in the task of reproducing the phonetic elements in such a way that they did not over-burden the sentence and so that they did not pile up in a muddle when combined. I mention again in this place my heartfelt thanks to Professor Sievers.

a) The initial tone level. By this I mean the level at which the voice regularly starts when pronouncing certain words, compared with the initial level of the voice in other words.

Three kinds of initial tone level must be differentiated; the signs which I have chosen for them are included in parentheses.

α) The middle tone is characterized by the fact that the voice does not begin either lower nor higher than on the average. What is meant by the "average tone niveau" of a person and how it varies according to age, sex and individual peculiarities, do not need to be defined in number of vibrations. One becomes to attuned to the organ of one's Hottentot teacher that one immediately notices a deviation of the voice either up or down. The middle tone does not need a sign. It is assumed wherever there is not a sign (if the signs for the tonal level are otherwise completed). 194 104

β) The high tone (sign: / after the sound) is characterized by the fact that the voice is higher,

γ) the low tone (sign: \ after the sound) by the fact that the voice is lower than normal.

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38. /no↓bo = to grow hair
/nobo· = to scrape
39. !noa· = to become gray
!no↓a· = to run away (shy animals), to awaken
40. !nõ·↓as = slovenliness
!nõ·ʔas = the heel
!nõʔa·s = stumbling
41. ≠noa· = to quarrel
≠no↓a· = to throw
42. õ·a = to seek
õ·↓a = to increase
õa· = to calf, to lamb, to have young
43. o·re = to vomit milk (of a suckling), as a noun (-s) also: the milk in the stomach of a young, wild calf, just killed.
o·ʔre = of the predatory animal: running to fetch the buried booty
(ore· = to make free)

[349] 44. !o↓m = to push
!oʔm = to be without horns (of cattle)
!o↓m = to become hard, to pull out a thorn
45. sao↓s = thy mother
saos = the pursuit
46. sĩʔ = to sneeze
sĩ↓ = to send
47. uru· = to stalk game
ᵒu↓ru· = to jump on an unsaddled horse
48. tsabi· = the habit of rolling the eyes around while watching
tsa↓bi·s = the black ebony tree

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b) Tone extension. By this I understand the difference between the initial tone level and the level of the same vowel or dipthong of a one syllable word, when it has been extended.

Three kinds of tone extension are to be distinguished.

a) The even extension is characterized by the fact that the voice ends at the same level at which it began. This staying the same does not need to be marked by any sign. It is assumed as given if there is no sign.

β) The rising extension (sign ↑ after the sound) is characterized by a rising.

γ) the falling extension (sign ↓ after the sound) by a dropping of the fading voice.

The ear of the white man has to slowly become accustomed to these differences. For the native they are as clear as the rising of the voice for a question is for us or its sinking at the end of a statement. Examples:

1. ā = to weep
   ā↓ = to drink
   ā↑ = yes! (modified easily by emotions when the tone is extended.)
2. /ā = to wring out
   /ā↓ = to be sharp
3. ǀā = to be wet
   ǀā↓ = to pilfer
4. a↓ms = the mouth
   a↑ms = the roast
   a↓m = to the right
5. //ga↑n = to bake a cake in the pan
[350] //ga↓n = to pull in one's head
   (//ga↓↓n = verb - the leaving behind of the lamb at a definite place on the part of the mother.)
6. *!ga↓m = to have gonorrhea
   *!ga↑m = deep
   (!ga↓m = to bow)
   (!ga↑m = to kill)
7. /gē = to collect cattle of the same color
   */gē↓ = not wanting to give away his last bit
   (gē↑ = to have twins)
8. ǂgō↓↓ = to be sharp
   ǂgō↑ = to set up a scarecrow for animals
   (ǂgō↓ = to turn aside)
9. //gū↓s = the dish that is made from the breastbone of the ostrich
   //gū↓b = compulsion
10. !gū↓b = the long reed mat
    !gū↑b = following a track

1/2, st. means . . . a word-tone rising about 1/2 tone. 194
3, st. means . . . a word-tone rising about one major third.
1/2, f. means . . . a word-tone sinking (falling) about 1/2 tone.
3, f. means . . . a word-tone sinking (falling) about one major third.

Examples:

1.	/ga/ri·b	(3, st.)	= name of a riverbank grass.
	/ga/ri·s	(1/2, st.)	= a boil.
2.	/go/a·b	(3, st.)	= name of a succulent edible plant.
	*/go/a·b	(1/2, st.)	= the call of the sitting /hunos owl.
3.	!go/ro·	(3, st.)	= to stay behind.
	!go/ro·	(1/2, st.)	= to roar.
4.	!gu/ru·b	(3, st.)	= poison.
	!gu/ru·b	(1/2, st.)	= thunder.
5.	/ha/na·	(3, st.)	= to be slow.
	/ha/na·	(1/2, st.)	= to smell of urine.
6.	!ha/ra·	(3, st.)	= to look on.
	!ha/ra·	(1/2, st.)	= to snort, to spit hard.
7.	/ha/ra·b	(3, st.)	= the wart.
	/ha/ra·b	(1/2, st.)	= the contents of the first stomach of ruminants.
8.	/haru·s	(3, st.)	= name of Cyperus species.
[353]	*/haru·s	(1/2, st.)	= Mesembrianthemum species.
9.	/ha/u·b	(3, st.)	= goat beard.
	/ha/u·b	(1/2, st.)	= visible breath.
10.	/ho/bo·	(3, st.)	= to paint the face.
	*/ho/bo·	(1/2, st.)	= to arrange a new-born one.
11.	na/ri·	(3, st.)	= to be thickened.
	na/ri·	(1/2, st.)	= this morning.
12.	!na/ba·b	(3, st.)	= the mend.
	!na/ba·b	(1/2, st.)	= rhinoceros.
13.	!no/ra·b	(3, st.)	= tobacco roll.
	!no/ra·s	(1/2, st.)	= the black ball of manure of the little ruminants.

d) The accent (sign: · after the sound) should be placed with the sound modifications as a part of the rhythmic pattern. An amalgamation of the accent sign with the signs of the "tonal level" elements (as Kroenlein tried) is not feasible. I consider a sign exclusively used to indicate the accent indispensible for a thorough analysis of the sounds of the Nama language. 194 [104]

In the pronunciation of individual words, in many cases you can only differentiate between syllables that are more or less accented, not between accented and unaccented syllables. Especially when the falling word-tone amounts to one third, the accent usually lies so evenly on the first and last syllable that a differentiation in the accent is not possible. In such cases the sign can be left out. 194

In general in two syllable words with a rising word-tone the accent lies on the second syllable and with the falling word-tone on the first syllable. How

e) combinations of the four above-mentioned musical elements determine the phonetic character and thereby usually the meaning of the words, the following examples shall show:

«) combination of differences in initial tone level and tone extension. The combination of high initial tone level and falling tone extension is designated by ↓, the combination of low initial tone level and rising tone extension is designated with ↑. 194 104

1.	ǂā↓	= to burst open
	ǂā↓	= to slaughter
2.	/a↑n	= to groan
	/a↓n	= to smoke (of the fire)
3.	//a↑↑m	= to clean oneself with cow dung
[354]	//a↓m	= placing stones in the hole game (see page 314); clapping hands
	//a↓m	= to eliminate
	•//a↓m	= to cover in order to hide
4.	//ā↑n	= to dwell
	//a↓n	= to ripen
	//a↑n	= to hold firmly together
5.	ǂa↓n	= to know
	ǂa↑n	= to give a blow
6.	dã↑	= to jubilate, make merry
	dã↓	= to be someone's enemy
7.	gā↓	= to be lost
	gā↑	= to be clever, to outwit someone
8.	!gā↓	= to burst
	!gāb	= the resurrection, the reappearance of the crescent moon

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37. /o↓m = to breathe
/o↓m = to wipe off

38. s̃ã↓ = to warm oneself
s̃a↓ = to pick one's nose

39. sĩ = to come there
sĩ↓↓ = ? [pforzen]

β) Differences in the initial tone level and the word-tone:

1. /abi· (1/2, st.) = to rain (cf. p. 237 note)
/a↓bi· (3, st.) = to scratch the skin for purposes of healing

2. χore· (1/2, st.) = to release
χo↓re· (3, st.) = to joke

3. /ga↓i·b (3. st.) = name of a lizard, the Mabuia acutilabris Ptrs.
/ga↑i·b (1/2, st.) = dancing

4. gu↓ni· (3, st.) = to stalk game
gu↑ni· (1/2, st.) = to scratch one's closed eye or ear

5. //guru·s (1/2, st.) = quartz stone
*//gu↓ru·b (3, st.) = mountain ridge

6. !ha↓mi· (3, st.) = to hunt
!ha↑mi· (1/2, st.) = to be insulted

7. !huri·b (3, st.) = fear
!hu↑ri·b (1/2, st.) = the backbone

8. //naru· (1/2, st.) = to roast, to chew on a bone (said of cattle)
//na↓ru· (3, st.) = to impale in rows

9. !na↑ru·s (1/2, st.) = the black ebony tree (synonym, see p. 144)
*!na↓ru·s (3, st.) = name of a ray (fish)

10. u·↑ri (1/2, f.) = to gnaw bones
u·rib (3, f.) = louse

[357] γ) Differences in word-tone and accent.

[104] (Where not specially indicated, the word-tone is 1/2 a tone):

1. a·bu = to fold up
abu·s = the empty ostrich egg

δ) Differences in the word-tone, accent and initial tone level (only the third is indicated in the word-tone, otherwise it is assumed to be a 1/2 tone):

1.	/a·rab	(3, f.)	=	the annoyance
	/ara·b		=	rib
	/a·ˀrab		=	the crack
2.	//a·ri		=	yesterday, tomorrow
[359]	//aˀri·		=	to pulverize (in the language of the Namib nomads: !oˀˀn)
3.	!a·ba		=	to climb up
	!aˬba·	(3, st.)	=	to scratch
4.	χoa·		=	to scrape
	χo·ˀa		=	to write
5.	χuru·b		=	powdered coals
	χuˬru·	(3, st.)	=	to pull out
6.	χu·bu		=	to pulverize tobacco
	χuˬbu·	(3, st.)	=	to drink from [sip]
7.	gara·		=	to be cool
	ga·ˬra		=	to have German measles
8.	gaˬro·	(3, st.)	=	bend, bow
	ga·ro		=	to dry out, become thin, to be hard
9.	/ga·bi		=	to sprinkle
	/gaˬbi·s	(3, st.)	=	the cup
	(/gabi·		=	to be high)
10.	//gaˬe		=	to imitate
	//gaë·		=	to chew
11.	//ga·mi		=	water
	//gaˬmi·	(3, st.)	=	to bend the head
12.	//ga·nas		=	the giraffe acacia, (Cape D. kameelboom)
	//gaˀna·s		=	name of a plant that is like a fig tree that grows frequently in the cliffs near Kubub. The inner soft skin of the root is eaten raw.

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3. Orthography

The spelling which I use for Nama words in this report is closely pat- 104
terned after the general linguistic alphabet, which Steinthal (80) uses. I 194

80. H. Steinthal, Linguistik, in G. Neumayer's "Anleitung zu wissenschaftlichen Beobachtungen auf Reisen," 1891.

can therefore restrict myself here to a few remarks to orient the reader and as an explanation for several deviations from Kroenlein's method.

ā indicates the length of a vowel. If the long sign is missing, the vowel is short.

ã̄ indicates nasalization. Individual tendency towards nasalization of vowels, which follow an m (toma, "not," go ma·b, "ox," ma, "to give," etc.) I have observed frequently but I have not considered this in the script.

(a) indicates that the vowel involved is spoken hastily, almost supressed.

y is pronounced as the "j" in the German word Jena.

a/o and analogously all vowels that are separated by a sound sign, are not to be spoken as a dipthong but separately.

aë, aï, and oë etc. are to be spoken with the vowels separated with the accent on the first if no accent sign is given.

ai is to be pronounced as in the German "Kaiser," "Eile," "einerlei," etc. The dipthong ei (as pronounced in the linguistic alphabet) does not exist in the Hottentot language. The linguistic method of writing should definitely be preferred. Where Kroenlein writes ai, in many cases this could be confused with aë.

au is to be pronounced as in the German "Auge," "auch," etc. The linguistic dipthong ou does not exist in the Hottentot language [364] any more than it does in pure German. Where Kroenlein writes au, there is often a confusion with ao which is very close to it.

ao is to be pronounced with the emphasis on the first vowel and with such a quick transition to the second, that it sounds like a dipthong.

b at the beginning of a word is pronounced like our b, in the middle of a word usually softly like our w, and at the end of a word hard but not quite so hard as our p.

χ is pronounced as in the German "lachen," "Bach" etc.

kχ corresponds to Kroenlein's kh, that should be "somewhat harder,

but not much" than k. I have always heard this sound as k with a following χ and therefore write it that way.

r is rolled with the tongue, not made with the uvula.

s is pronounced weakly at the end of a word like the German sch in "Busch," "Bresche," but at the beginning of a word like the s in "salz," "Sonne," etc, often sharply as in the French "salon."

ts is pronounced as is German z in "Zahn," "Zunft" etc.

f and l are missing in the Nama language. When met with occasionally they occur in word stems borrowed from the Dutch: gurla·bigis, butterfly; f(a)la·migob, the flamingo, ff·lsib, the vuilziekte of the Boers (lues).

[364]

B. Knowledge of Nature

8.2

[illegible]at we learned (from our consideration of the sustenance and medicine, handicrafts, animal husbandry and hunting as well as from the portrayal of the land and climate) about the Hottentot's specific knowledge of the three realms of nature was that it derived more or less directly from material exigencies and had always been connected with them. The question now poses itself whether this knowledge also exists independently of the cares of daily life, that is, to what extent it can be regarded as the free expression of intellectual stimuli. It will be shown that despite all the intellectual agility of the Hottentot his knowledge of nature at no time rises to an even rudimentary form of natural science. Only in two fields can we recognize at least the striving for a certain continuation beyond the rudiments or for an organization of the factual data: in the field of biology (which even today is closest to the hunter and cattle owner) and -- almost lost once again to oblivion -- in the field of division of time, whose seasonal changes and deep influence upon animated nature both give the herdsman cause to think.

1. Flora and Fauna

[365] The Hottentot's knowledge of animals and plants will not be discussed here. The zoological and botanical classification of the material I collected must be finished before we can attain a clear picture of the matter. We would gain nothing by simply listing the native names.

3: Hoernlé E-5 (1912-1913) 1918 FX13 Hottentot FX13
Nama

CERTAIN RITES OF TRANSITION AND THE CONCEPTION OF !NAU AMONG THE HOTTENTOTS[1]

A. W. Hoernlé

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The following notes have been put together from the materials which I collected during the years 1912 and 1913 on two expeditions made among three different tribes of Hottentots. In 1912 I visited the remnants of certain tribes of the Little Namaqua, among whom some fugitives from the tribe of !Gamí-ǂnūn or Bondelswaarts of German South West Africa were living. It was a very scattered community on the southern bank of the Orange River, about fifty miles inland from its mouth, and in British territory.

The following year I spent among the ǂĀunin or Topnaars of Walfish Bay and among the /Hei /Khauan, who live now in the territory round Berseba in German South West Africa. This latter tribe crossed the Orange River in the beginning of the 19th century, after its members had absorbed a great deal from the Dutch among whom they had lived, and with whom there had been a considerable amount of intermixture. As a result of [177] the mixed blood and the adoption of many Dutch ways, the pure Hottentot customs and beliefs had been considerably modified among them. They are an offshoot from the Cauquas, who in the time of Simon Van der Stel (17th century) lived in the present Worcester district of the Cape Colony in the valleys of the Breede River,[2] and belong therefore to the so-called Colonial Hottentots, not to any branch of the Namaqua people with [796] whom the other tribes I visited must be classed. It is, therefore, extremely interesting to find that all four of the transition rites (*rites de passage*) which I am about to describe in this paper are practised by them with but slight variations. Whether they brought these customs with them, or whether they adopted them from the tribes with which they came in contact when they crossed the Orange River in their progress northwards, it is impossible to say. The ǂĀunin, though but a miserable remnant of what was never,

[104]

[1] In this paper I have used, as far as possible, the notation employed by J. G. Krönlein, Wortschatz der Khoi-Khoin, Berlin, 1889. /, indicates the dental click; ǂ the palatal; ! the cerebral; // the lateral. x indicates a guttural ch; the mark ¯ over a vowel indicates that it is long; ˜ indicates that it is nasalised. A short vowel has no special sign; ` represents the low tone of the vowel; ´ the middle tone; ˆ the high one. The sign ˛ under a vowel indicates that it is very short; while ¨ indicates that the vowel is to be separately pronounced.

[2] Cf. T. Hahn, Tsuni-//Goam, London, 1881, p. 19.

[p. 65]

4: Hoernlé E-5 (1912-1913)1925
FX13 Hottentot FX13
Nama

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THE SOCIAL ORGANIZATION OF THE NAMA HOTTENTOTS OF SOUTHWEST AFRICA[1]

BY A. WINIFRED HOERNLÉ

101 THE people with whom this paper deals live in the territory known to-day as the Protectorate of Southwest Africa. They form one branch of the people known generally as the Hottentots, but from the very earliest days of the Dutch settlement at the Cape this branch of the Hottentot peoples has been called the Namaqua, and Nama is the name by which they call themselves to-day. The meaning of the word is unknown, but it is, according to tradition, the name of a remote ancestor of all the tribes calling themselves by the name. The old form, Namaqua, is probably derived from the dual form, *Namakha*, *Namab* being the masculine singular, *Namas* the feminine singular, and *Naman* the common plural.

101 131 To the early Dutch settlers two groups of the Nama were known, viz., the Little Namaqua, inhabiting what is known to-day as Little Namaqualand, and the Great Namaqua who inhabited what is to-day known as Great Namaqualand. Both of these groups of people at times visited the settlement at Table Bay,

104 [1] In transcribing the Hottentot words, I have used the system of K⁵nlein's *Wortschatz der Khoi Khoin*, Berlin, 1889, as this is the system used by the Nama themselves nowadays in their writing. It is not strictly accurate always from a phonetic point of view, especially for the Swartbooi pronunciation, but it is the conventional script of the Nama, and in this paper which is not concerned with phonetics it seemed best to follow it.

There are three tones in Nama each of which may give an entirely different meaning to an otherwise identical word. ` indicates a low tone, ´ a medium tone, ˇ a high tone. In order not to complicate the manuscript, I have indicated these tones only where it is essential in order to avoid confusion in the reading.

∞ is the sign of nasalising; ¯ indicates a long vowel; X indicates a harsh guttural *ch* something like the Dutch *ch*.

/ indicates the dental click, ≠ the palatal, ! the cerebral, // the lateral.

7: Laidler D-5 (ca. 1925) 1928
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argument, be a good " blood giver." This is an instance of the modern application of ancient sympathetic method.

The further information here gathered together, represents the work of four years' questioning, checking, and corroborating statements made by many herbalists, not a few of whom were also practitioners of witchcraft, that is, practitioners of major qualifications. One took four bottles of water mixed with earth and the ground remains of a certain little red-headed hornet that builds in houses and huts. Before rising each morning he drank a mouthful of the suspension. On the fifth day of this treatment; " there lay the sick people—and there lay the medicines. And now pressed the new power between the shoulders." Here, perhaps, is some small relic of the initiation of a man into the cult of P/gai* aup.

Only occasionally is there a little resemblance between the herbs used by the Native and those of the modern occidental pharmacopoeia. Yet there is a sufficient similarity between them to cause the scoffer to cease his scoffing, and realise that here, after all, lies the root and origin of modern medicine—modern scientific medicine which owes at least one of its drugs to this ancient Hottentot herbal, namely, Buchu. The bitter roots are similar in appearance on cross section, colour of infusion, taste, and action to the Radix Calumbae of modern pharmacy. But, with this one exception, there is no commercial future for any other item. The quantity of most of the herbs and medicinal bushes in the country is but small.

Red substances are used in anaemias and weaknesses, and repeated doses are given during fevers. They are used, several authorities state, because they are red and the blood is red, and therefore they strengthen the blood, and, of course, when grown on red ground, their value as drugs is increased enormously. All such red materials when used and finished with must be disposed of carefully, because good stuff must never be thrown away. Rooi wortle, for weaknesses, Baboon's ear, the Kalkoen bloom. Rooi rainkie, are examples, and in each the reason for use is their colour, and, should they grow in red ground, they must be good. The same principle is expressed in the use of the dark lichen which grows on almost all granite outcrops in Namaqualand, which is used in decoction as a mouth-wash for teething.

Barend makes young people's medicine as the moon grows during the first days of the month, and never prepares any when the moon is on the wane. Yet he always examines cut sections of roots to see if they come from poor ground. He evidently works on a combination of " scientific " and " sympathetic " lines. The same medicine prepared in a different manner may have a different action. Thus, if black root be cut in an upward

*For ease in printing and reading I have denoted the clicks thus :—D/ the dental; P/ the palatal; C/ the cerebral; L/ the lateral and X/ the guttural.

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bear specially on our country. Then, and then only, the South African Public Library will thrive as a public institution, and soon become the workshop and nursery of South African science. With the spread of education, no doubt the interest in "Our Library" will increase. The name of Dr. Dale, the Superintendent General of Education in this Colony, is a guarantee that education will continue to advance with daily greater strides; and thus we may hope that, ere long, Colonial youths will aspire to distinguish themselves in historical and purely philosophical studies.

For the orthography of the Hottentot and Bantu words, I employed, with slight modifications, the excellent Standard Alphabet of Professor Lepsius, which proves, after all, the most serviceable, as far as South African languages are concerned.

The words and names quoted from travellers are given in their own orthography; in a few instances, however, I considered it necessary to substitute for their spelling that introduced by Professor Lepsius, in order to render the phonetic composition of words more transparent, and, consequently, their etymology more evident. The clicks, which are of vital importance for the etymologist, are very indiscriminately treated by most travellers, with the sole exception of Professor Dr. Gustav Fritsch.

Travellers and missionaries who wish to serve the cause of South African Philology should be well acquainted with the principles of Phonology before they venture to write down texts of illiterate languages. No missionary should be sent to the heathens without having acquired as thorough a knowledge of Phonetics as he has of the Gospel, and he should be taught to respect every vowel, every accent, every consonant; in fact, "*every jot and tittle in any, even the most barbarous, dialect he may hereafter have to analyse.*"* Comparative Philology is entirely based upon phonology, and if the laws of phonology for a group of languages are

* Max Müller, "Lect." ii. p. 42, ed. 1868.

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once correctly established, the natural offshoot will be a true scientific etymology. This science is *the* telescope with which, where all other records fail, we can draw prehistoric times into our immediate view, and which allows us a look far back into "the very dawn of man's life."

It is an urgent want for us here in South Africa that a Standard Orthography for the Native Languages should be introduced in all official, educational, and public departments. The task is not as difficult as it may appear at first sight, and where there is a will, there is a way.

In the present Standard Orthography we write the clicks as follows:—

The Lateral ‖,	[1] ‖a,	[2] ‖na,	[3] ‖kha,	[4] ‖ga,
The Cerebral ǀ,	[5] ǀā,	[6] ǀnā,	[7] ǀkhā,	[8] ǀgā,
The Palatal ǂ,	[9] ǂā,	[10] ǂnā,	[11] ǂkhā,	[12] ǂga.
The Dental ǀ,	[13] ǀā,	[14] ǀnā,	[15] ǀkhā,	[16] ǀgā.

The importance of the clicks will be best illustrated by giving the meanings of these words here at once, thus, [1] to wash, [2] to drop, [3] to be able, [4] to split, [5] to fall, [6] to light, [7] to bore, to perforate, [8] to serve, [9] to wash, [10] to pour, [11] to refuse, [12] to plant, [13] to be sharp, [14] to filter, [15] with, [16] isolated, separated, thin, &c., dotted.

Those who wish to inform themselves about the nature of these clicks and their bearing on the phonology of the Hottentot language, I refer to Henry Tindall's excellent "Grammar and Vocabulary of the Namaqua-Hottentot Language," and to my "Sprache der Nama."

In Tindall's book, however, and in my own no mention is made of a harsh faucal sound peculiar to the old Cape Hottentot dialects—of which Witsen and Leibniz have supplied some materials—to the ǀKora-Hottentot and to the Bushman languages of the ǀKham, ǀAi, ǀNuni, ǀKoang, Heiǂguis, Matsanakhoi and ǀGabe. I write this consonant, which most resembles a forcibly produced *short croaking sound*—just as if a person is endeavouring to get rid of a bone in the throat—with the Hebrew